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#1

SECOND NATIONAL American COUNTRY LIFE CONFERENCE

LA SALLE HOTEL
CHICAGO, ILLINOIS
NOVEMBER 8-11, 1919

NATIONAL
COUNTRY LIFE ASSOCIATION
DWIGHT SANDERSON
Executive Secretary
ITHACA, N. Y.

American country life conference
X-HT407
.A3
#2

PROGRAM

SIXTEENTH ANNUAL

AMERICAN COUNTRY LIFE CONFERENCE

IN COOPERATION WITH

THE VIRGINIA INSTITUTE OF RURAL AFFAIRS

August 1 - 4, 1933
VIRGINIA POLYTECHNIC INSTITUTE
BLACKSBURG, VIRGINIA

JUN 19 1933

Topic: "National Policies Affecting Rural Life"

Agricultural Hall, Virginia Polytechnic Institute

THE AMERICAN COUNTRY LIFE ASSOCIATION
105 East 22nd Street, New York, N. Y.

Miscellaneous
printed matter

X-HT407
.A3

#3

Brief of the Proceedings
AMERICAN COUNTRY LIFE CONFERENCE
Presbyterian Theological Seminary
Louisville, Kentucky
June 9-10, 1943

American Rural Life and War and Postwar Planning

Foreword

The Louisville Country Life Conference[1] was a success! It was attended by 39 representatives of 23 national organizations and agencies interested in the improvement of country life.

The spirit generating the Louisville Conference lies deep in the long-time American Country Life Movement. It came to its first crystallization in the Theodore Roosevelt Country Life Commission. The second national expression was the organization of the first National Country Life Conference at Baltimore in 1919. The Louisville Conference gave the third major impetus to the movement.

This third conference grew out of actions taken by those attending a similar meeting in Chicago in February 1943. Both conferences were a result of the work of the Continuation (Reassessment) Committee appointed by the Executive Committee of the American Country Life Conference "to reassess the Association's functions and to explore the possibility of uniting forces interested in the country life field into an effective movement for war and postwar planning."

Action of the Louisville Conference

Committees were formed to take care of the following items: (1) methods of securing more effective united action on country life issues by rural organizations, agencies, and institutions; (2) plans which should be made now for the postwar period, including the coordination of governmental and voluntary organization and agency programs; and (3) proposals for a permanent American Country Life Conference. Space here permits a brief of only the third report, since it is of most immediate concern.[2]

The Conference decided to submit the following recommendations to the Board of Directors of the American Country Life Association for whatever use they wished to make of them:

1. That there is need for a national conference (not an over-all organization) whose objective should be to serve as a means for exchanging philosophies and ideas and of working toward unity of purpose and stimulation of a diversity of activities which are necessary and desirable for the common good of rural life; specifically, to provide inspiration, new and vital information, and methods of meeting specific problems in rural life.

2. That the form of the organization should be that of a conference of representatives officially selected by administrative boards or committees of national rural organizations and agencies and that it should include other organizations and agencies as well as individuals, but that it should not be an action agency.

1/ Held at the Presbyterian Theological Seminary, Louisville, Kentucky, June 9 and 10, 1943. A full report of the proceedings is in preparation.
2/ The entire proceedings will be made available to those attending and to additional persons desiring copies.

X-HT1220
#4

VIEW

OF THE

LAW AND PRACTICE IN THE SPANISH COLONIES

RESPECTING THE

MANUMISSION OF SLAVES.

Some persons have affected to question, whether it be true that the number of days allowed to the Slaves in the Portuguese and Spanish colonies, in the course of the year, be really so many as has been asserted—viz, fifty-two Sundays, fifty-two week-days, and at least thirty holidays; in all, 134; and whether those facilities of manumission exist there which have been held up as an example, as well as a matter of reproach, to Great Britain. The following authorities will probably place these points beyond further doubt.

Mr. Koster, the author of Travels in Brazil, published a pamphlet in 1816, with his name prefixed to it. It may be found in the sixteenth Number of the Pamphleteer. This valuable and accurate writer thus states the case of the Brazilian Slave. Besides his food, which is "salt meat or salt fish, and the flour of the manioc," "the laws allow him to have the Sundays and holidays as his own," p. 313. "The Brazilian Slaves, who supply themselves with food, have one day in every week for this purpose; but they are expected not to require any assistance from the master." They have also, "in the course of the year, above *thirty* holidays besides Sunday." p. 327.

The Spanish Cedula of the 31st of May, 1789, says, that on holidays "the Slaves shall not be obliged or permitted to work either for themselves or their masters, except at the time of crop, when it is customary *to grant them liberty* to work on holidays."

This is further confirmed, by a reference to a work published by Longman, in 1810, entitled "Present State of the Spanish Colonies, by W. Walton, Junior;" in which that gentleman remarks, that "a considerable impediment to the progress of culture in Spanish possessions, is the great number of feast-days that interfere with the labours of the field;" and again, that though Spanish Slaves are denied many "subordinate conveniences, they are allowed a much greater surplus of time to procure them, and enjoy more indulgences than the Slaves of other nations."—Vol. ii. pp. 140, 143.

The author goes on to say, that "a Slave has the right of redemption; and, in any dispute with his master, has the privilege of choosing an arbitrator. If he be not contented to live in the servitude of a particular person, by whom he may be ill-treated, and can produce sufficient motives and another purchaser; or if he has had sufficient industry and economy to have amassed the stipulated sum of 300 dollars; he can demand his freedom, by refunding his purchase-money." "The price

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CHRONOLOGICAL HISTORY

OF THE

NEGRO

AND HIS VICISSITUDES IN AFRICA

FROM 1444 TO 1929

BY ARTHUR J. SMITH.